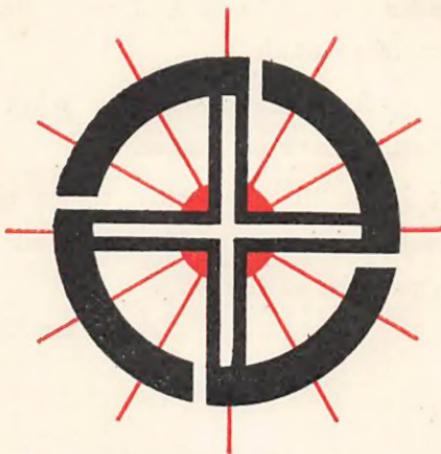


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# LIGHT

English Supplement to "HIKARI"-Light, a monthly organ of the Itto En in Japanese, published since 1919, presently on its 158th edition.



MAY - 1959

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SCHOOL OF THEOLOGY  
AT CLAREMONT  
CALIFORNIA

THE ITTO-EN PRAYER

- (1) Have us born anew and have our being by the providence of Light.
- (2) Teach us to respect the essence of all religions, and lead us to learn the One Ultimate Truth.
- (3) Have us render our services out of penitence, and perform our tasks out of gratitude.
- (4) Help us to perfect the way of our living by complete submission to the Laws of Nature.
- (5) In a word, grant that we may return to the land of 'perfumed nook of heavenly flowers', and that we may tread in the paradise of Light.

Translation-March, 1959.,

光明祈願 (暫定)

- (1) 不二の光明によりて新生し許されて活きん
- (2) 諸宗の真髓を礼拝し帰一の大願に參ぜん
- (3) 懺悔の為に奉仕し報恩の為に行乞せん
- (4) 法爾の清規に隨い世諦を成せん
- (5) 即ち天華香洞に帰り無相の樂園に逍遙せん

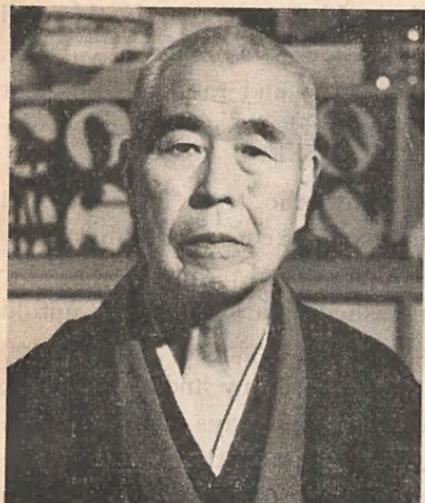
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(Translator's comments: Above is a tentative translation. As such, he feels his inadequacy of English expressions for Oriental and somewhat mystic expressions in the original text.)

# ONLY PENITENCE PREVENTS EVILS OF SIN

By Tenko Nishida

(Being a translation of his article appeared in "Hikari"-Light, March, 1959.-Editor)



Tenko Nishida

Between "Cause" and "Effect" lies limitless events of life: No matter how minute or how large these events may be, they all come within the destiny of Cause and Effect. For every cause there is an inescapable effect; for a good-cause, there is no ill-effect, neither is there a good-effect out of ill-cause. Even within a short span of my eighty-eight years, I am made to realize the force of this truth.

An old man gets on a tram-car, let us suppose. There is no

vacant seat for him to sit-down. There is a young man who occupies a seat sideway, taking space for two passengers; he seems to pretend that he is asleep; and ignores all passengers. There is a young girl passenger in the same car. She was sitting near the old man. The girl offers her own seat to the aged man.

Without qualifying the behaviour of these young people, it is quite obvious that the good deed of the girl resulted in her own joy for doing good; while the on-lookers admired the girl for her courteous act; while they despised the young man's selfish and rude manner.

In such a visible incident as this, the result of cause and effect is quite apparent. But when it comes to a case of lateral antipathy, say, between two political parties, or in a case of strained vertical relation between father and son, the analysis is

not so simple. Or in the complex relation between two nations wherein the cause of the strain may not be of this generation but of generations past, the case becomes even more complicated.

The prevailing channel for settlement of controversies seems to appeal to the jurisdiction of law for an interpretation. But when claimants or defendants are not satisfied with the first decision, they appeal for second or third reviews. If this still does not satisfy them, the only outcome will be strife, conflict, or even war in which both common-sense and rational judgment are over-ridden by irritated emotion, and force may rule over right.

There is none who does not know the truth of cause and effect. Yet, so often the people involved in controversy hasten to claim themselves helpless but to follow a mad psychology of war in which both conqueror and vanquished invariably suffer untold hardships upon themselves. They usually repent it, but only too late, after the humanity has sustained its agony and devastation.

To avoid such a ruthless course, there are ways of moderation, modesty, morality, and self-reflection. But in these days of the so-called "freedom" people are very apt to feel that they can say and do what they want, hoping to get away with it. The people who take such a risk seem to think that above mentioned ways give no advantage to themselves and as such no value to them. In fact, some of them even seem to go as far as to believe that the ways are foolish and even illusive.

The tragedy of such trend is that even when they find themselves at "stag at bay", yet they refuse to accept their own defeat, and thus are compelled to follow one defeat after another until they fall, leaving the ear-marks of their ill conduct even after their death !

Then too, there are ways of life of great saints of ages, shown to men from time immemorial. These were preached and studied for centuries, but men failed to put them into practice, thus making these worthy teachings mere scrap of documents.

However, the WAY has not perished. It still is there for one

who seeks. There are still few, today, who are devoutly following the way inspite of laugh and ridicule of the world. These courageous people contend that they should live to atone sins not only of this generation but also of generations before, including evils of other countries.

True religion may be crystalized in a word of "Penitence". For, through penitence, we learn to atone the evils and sins surrounding us. This, not only in mere words but in deeds. This calls for an attitude of atonement with self-denial, humility, and service for others. If asked: "What then would become yourself?", the only rightful answer will be: "Self denial, necessarily, excludes to think of one's self."

To discard substance is not so difficult but to deny one's self is not so simple, and to do it without bringing about misapprehension of others is still more difficult.

To attain this state of self-denial, I chose the life of "Roto" or homeless, road-side life, like a wayfarer. Such has been my life these 57 years.

With humility, I recall that during these years, I had been given a responsibility of stewardship over some substance on one hand, and on the other, a task of giving counsel and guidance to men and women who chose to follow this pattern of life. Having now reached my eighty-eight years old, or "Beiju" as Japanese custom puts it, I wish to renew my prayer, that I may continue to live this life of homeless, road-side, and of nothingness.

Most people, now-a-days, seem to turn their deaf-ears to the idea of penitence, just as the National Diet, Japan, had done when it discarded our proposal to enact a Bill For National Penitence For Wrong This Nation Had Committed (this was at the first diet session immediately after the termination of the Pacific War). For this reason, during my tenure as a Member of the House of Councillors (equivalent to Senate in Washington), I spent my six years without saying much for all other legislation.

Beside the maintenance of this compound (Kosen Rin of Itto En)-a typical village of 350 residents with its diversified activities

(refer to an article entitled "Itto En Today" written by one of our colleagues in previous issue of English supplement of "Hikari") serving as a demonstration center of this pattern of life; we have added another project, known here as "Gyogan"—Service With Prayer, to clean latrines of home of others in various districts throughout the nation.

Along this line, our Mothers Clubs started their "School Gyogan" last fall when school teachers staged one of the largest strikes throughout the nation, our mothers are still continuing this form of prayer daily. It is reported that one of the teachers laughingly said: "Yes, these women render their free-services to clean our latrines. But wait and see. They would come back in the evening begging for money for their services". (We beg nothing in our "Gyogan", except asking for privilege of rendering our services). We are, however, grateful to be able to report that the preponderance of teachers, principals, and school directors, are gradually coming to realize a deep religious meaning motivating this form of service.

As insignificant as this form of services now may seem.—sometimes a laughing-stock for skeptic by-standers, we are happy to note that there are now hundreds join us in this form of services with prayer, all over the nation. We are confident that seeds now being sown through this form of service of humility and selflessness, would yield valuable crop in the days to come.

As has been said before that the society today seems loath to accept the idea of penitence, in both lateral and vertical relationships among men, yet we firmly believe that without penitence life's meaning becomes vague. Furthermore, without it, men cannot be saved from the prevailing chaos and from their spiritual stagnation.

If anything wrong is done, apologize; if there be a debt, pay it off; if the repayment is not sufficient, give yourself. Then only can a man discharge his rightful duties to his society. But merely performing one's duties, he cannot be saved. That is where religion comes in. Men should be led to atone not only

for sins and evils of others of this generation, but also those of even previous generations, including those of other countries.

By attaining this attitude of life, the true meaning of penitence comes to us with its renewed force. And, that is where the peace of the world commences. For, penitence alone can halt the onrushing evil flow of the world's past sins.

To give a testimony to this truth through my own life, I renew my prayer that I may continue to live this life of "Roto"—homeless, selfless, and of nothingness.

## DR. MARCUS BACH'S VISIT TO JAPAN

An Epoch Making Event



Tenko San Greets Dr. and Mrs. Marcus Bach

One of the most important emissaries of peace and international goodwill, was recent visit to Japan in the person of Dr. Marcus Bach, a professor of religion, University of Iowa.

As may be shown in the articles elsewhere in this issue, his visit has

re-kindled in Japan a will for peace and goodwill among the nations, and has caused that will into action.

As far as Itto En was concerned, we were not aware that this important peace emissary was in our midst, until on Feb, 7th, when Dr. Toraji Makino, president, International Interfaith Fellowship of Kansai (formerly president, Doshisha University, Kyoto) telephoned us to provide an interpreter for lectures to be given by this American scholar in Kansai district. Not knowing anything about this man and the nature of his lectures, we were not certain whether or not we should comply to the request. After persistant request from Ryuzo Okumura the secretary of the Interfaith Fellowship, we finally consented to provide an interpreter.

On Feb. 8th, the day of his arrival in Kyoto, Dr. Bach, detouring his set itenerary, has surprised us by his visit,—with his wife,—to Itto En where they remained the whole afternoon and evening, inspecting this compound and discussing with us

problems of world peace. It did not take but few minutes for us to realize his ardent Quaker faith, his broad and tolerant outlook on world brotherhood and peace; which at once dispelled whatever 'gaps' of racial or nationality. In fact we were made to feel that he spoke,—spiritually,—our language. This first impression was amply verified in his subsequent lectures and in his actions.

It was repeatedly said if such a qualified man could be exchanged among the nations, the cause of world peace would take its long step. As a tangible expression of such a reaction, the interfaith leaders of Kansai, prompted by Dr. Bach's visit and inspiration he has left in Japan, have made their concrete proposal to exchange religious leaders among the nations. As its first step, they proposed: "We are prepared to welcome and support such individuals from America for a period of, say six months or such duration as may be mutually agreed upon..."

We hail such a proposal, believing that such an exchange would contribute toward world peace just as much if not more as exchange of business and political leaders.

## *COMMON UNITY AMONG ALL RELIGIONS*

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"The common unity among all true religions may be likened to a wheel of wagon" said Dr. Marcus Bach, University of Iowa, at Doshisha University, Kyoto on Feb. 9th, when he spoke before the representatives of Christians, Buddhists, Shintoists, and several other religions.

The American scholar was introduced by Dr. Toraji Makino, president, International Interfaith Fellowship of Kansai under whose auspices Dr. Bach's Kansai lectures were promoted.

"The common unity among all religions can be well illustrated" said Dr. Bach at the outset, "by a wagon-wheel in which (1) the outer reel represents the outward form and organization of religion, while (2) whose spokes symbolize the paths of various religions to advance toward their truth, or ultimate goal. (3) The axis represents a state of Enlightenment to which all religions should endeavor to arrive at.

"Difficulty, however" he pointed out, "with several religious sects is that they seem to be so preoccupied in their forms, organizations, and in the maintenance of status quo that they are going around the outer reel of the wheel, and thus not making their advances through their spokes toward the center. Such is a tragedy in the prevailing religious world today.

"Should, on the other hand, all religions follow their own spokes, it becomes obvious that farther they advance toward the center, the nearer they get toward other religions. Finally at the axis of "Enlightenment" or universal common unity of all religions, they inevitably come to a realization of true mission of all religions; Vis: How can a religion enhancethe human happiness; how can it promote goodwill and friendship among races and nationalities; and how can it bring about international peace. To realize these sublime objectives is the test, challenge, and true mission of all religions.

"While there is none who do not acclaim international peace, particularly among the religious leaders. However, few are those actually demonstrate through their lives their will for peace. This is another defect in the prevailing religious field today.

"Engrossed with their own individual interest in their sectarian or denominational advancement, no amount of acclamation of world peace, we are still made to feel that world peace is something yet far off in the remote. This is because, the leaders of various religions failed to co-operate with each other, superceeding their sectarian interest.

"It is time now when religious leaders throughout the world should rally their efforts so that international goodwill and world peace may soon become a reality" Dr. Bach concluded.

(3 linespace)

## RELIGION AND INTERNATIONAL PEACE

At the request of Rev. Isao Deguchi, Chief Priest of Ômoto-kyô, at Kameoka, Dr. Bach spoke on this subject, with special reference to the Soviet Russia.

After his reiteration of his Doshisha lecture, the lecturer dwelt and elucidated his observation in Russia to which he had recently made an extensive tour of study.

"To understand true Russia" Dr. Bach said, "is to realize the two types of people: One is Slavic Russians who comprise the major part of population with its number today about 16,000,000. Over against this are Soviet Russians, about 2,000,000. The latter or about 16% of the entire population holds the controlling power in Russia today.

"These Slavic Russians are very religious by their nature. Through their religions, they even hope for a peaceful relation between Russia and America. It must be remembered, however, that these general mass of Russia have been going through a peculiar experience of an alliance between religion and state, in which it was frequently seen that the state controlled their religions.

"Soviets took advantage of this unfortunate fallacy, and became a ruling class, denouncing all religions. This is the Communist Front, today.

"During my recent tour of Russia, I have been repeatedly requested by Slavic Russians, through their 'Peace Committee' Reportedly to persuade American people to make their peace move toward Russia, where they too crave to realize a world peace.

"Upon my return the United States, the said proposal was presented to the authority in Washington which was not certain whether the Russian proposal was sincere or mere propaganda. Needless to say that America had gone through a series of Russian moves which later proved to be nothing but Communist propaganda, and for this reason no proposal of Russia today can be taken at its face-value, they said.

Dr. Bach drew his tentative conclusion on his recent observation in Russia thus :

- (1) He either has failed to fully comprehend the American foreign policy, or whether or not all Russian proposals are sincere or mere propaganda.
- (2) It is to be recalled that Soviets repeatedly failed their religious suppression in Russia.
- (3) These Soviets are fully aware of the fact that the proponents of peace particularly religious leaders in the Free World are not well organized, and their influence is still not felt in the world worthy of their listening to.
- (4) For above reason, the spiritual leaders in the Free World should rally their efforts. To speak more concretely, such men as Albert Schweitzer of Africa, Premier Nehru (Nehru) of India, ex-Premier Nu of Burma, and Tenko Nishida of Japan, should come together so as to arouse the world's opinion for unity of effort for world peace.

#### HOW SHOULD MODERN RELIGION BE ?

At the Izuo-Konkokyo Temple, on Feb. 10. when hundreds

gathered at its Sun-rise service,—some, we were told, came as early as 4 in the morning to hear Dr. Bach speak on "How Should a Modern Religion Be?" Rev. Toshio Miyake, the Chief Priest, presided over the large audience.

Dr. Bach's hour long lecture on the subject may be summarized as follows :

(1) To Meet Social Needs : Any modern and living religion should, first of all, attempt to meet what modern society needs most : If poverty is the need, the religion should render its services to promote production and at the same time give spiritual consolation in the process of productivity. Where a society is suffering because of antipathy of various elements, the religion should endeavor to bring about 'Harmony' among men. For those who suffer due to ailment, the religion should make medical service available to the sufferers. In other words : A religion should be like a physician who diagnoses the weakest spot and provide a medium for cure.

(2) To Let Precept Come Before Preaching :—To be engrossed with the maintenance of outward forms and organizations within the religion has been the greatest draw-back among the old religions. A modern religion should not unduly fastidious about minute details of their rituals and doctrines at expense of its services to the society. Let 'Precept Before Preaching' and its self examination determine as to whether or not the society has become better or worse because of the existence of that religion.

(3) Let World Peace Its Major Objective :— The sublime purpose of any religion is to bring about a society where harmony and peace prevail, in another words 'World Peace'. In this regard, no matter how loudly may one proclaim 'Peace' unless there is peace within one's heart, there could be no world peace. To testify this through one's own life is the responsibility of a religion, without which no modern religion can be recognized as such.

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(Editor's comments : During these inspiring lectures of Dr.

Marcus Bach, neither verbatim dictation nor notes were taken. The article relied largely on the memory of his interpreter. As such, we humbly acknowledge that the diction and expressions used in the article are quite inadequate to the force as well as the explicitness of the lecturer. We sincerely hope, at the same time, may the article approach even near the main motif of the scholarly presentation of the subjects by the lecturer. C. N. K.)

## EXCHANGE OF RELIGIOUS LEADERS PROPOSED

KYOTO—Religious leaders in Kansai have proposed the exchange of religious leaders among nations to advance international peace and goodwill among the nations.

As a vital part of the plan, they have proposed an exchange of religious leaders between America and Japan, and asked Dr. Marcus Bach of the University of Iowa, who toured Japan recently, to carry the proposal and solicited his offices to realize the proposal.

Dr. Bach, author of several books on interfaith cooperation, has been delivering his lectures in Kansai, including such places as Itto En, Doshisha University, Ômoto at Kameoka, the American Cultural Center in Osaka, and Konkokyo in Osaka.

The proposal has been endorsed by Tenko Nishida, Itto En; Isao Deguchi, Ômotokyo, Kameoka; Toshio Miyake, Konkokyo, Osaka, and Toraji Makino, president, International Interfaith Federation, Kyoto.

The proposal reads :

To promote the cause of international peace and goodwill among the nations, we firmly believe that an exchange of qualified persons in the field of interfaith understanding would contribute immeasurably toward this end.

As a vital part of this program we propose an initial exchange of such individuals between the United States and Japan.

We are prepared to welcome and support such individuals from America for a period, say six months or for such duration as may be mutually agreed upon by all concerned. By support, we mean assuming the responsibility of both travel and living expenses in Japan for such selected person or persons, except their personal expenses.

We are anticipating a reciprocal arrangement on the part of American friends, whereby qualified Japanese appointees will have

an opportunity to come to America.

The program for an appointee will be built around three general areas: (1) Interviews and exchange of ideas with outstanding religious leaders in the interest of the common problem of peace through spiritual understanding; (2) familiarization with the culture and thought of the people to which religious organizations are contributing; and (3) opportunity for the pursuit of personal interests in both countries in the general over-all area of world peace.

We are prepared to initiate this program as soon as plans are consummated in both countries.

Reprint from Japan Times, Tokyo Feb. 23, 1959

## INTERFAITH LEADERS MEET AT ITTO EN



Interfaith Leaders Enjoy Cherry Viewing Luncheon

On April 7th, prominent leaders of several religious denominations met at Itto En for an informal get-together for whole day, and held an informal discussion and luncheon which was provided by Tenko Nishida of Itto En.

The meeting was prompted by Rev. Toshio Miyake, Konkōkyō chief priest who contended: "Before we talk of world peace and inter-sectarian co-operation" Rev. Miyake declared, "we should know each other. And this can be done by an informal social hour of fellowship."

At the invitation of Tenko Nishida, the first of such meeting was held at Itto En. Those who attended the meeting were: Dr. Toraji Makino, president, International Interfaith Fellowship of Kansai; Ryuzo Okumura, secretary of the Fellowship and director of International Student House, Osaka; Rev. Toshio Miyake, chief priest, Izuo-Konkōkyō, Osaka; Rev. Toji Okajima, Tenrikyō Headquarters, Tenri-City, Nara; Rev. Yoshitada Takahara, chief priest, Yasaka Shrine, Kyoto City; Tenko Nishida, Itto En; and several secretaries and assistants of these leaders.

Rev. Aiho Suchiyo, Higashi Hongwanji; Rev. Tokunin Fujio, Nishi-Hongwanji; and Father Yoshiyuki Furuya, Kyoto Catholic

Missions ; Rev. Isao Deguchi, Ômotokyô, Kameoka, were away from Kansai, and were unable to attend the meeting.

After hours of informal discussion on means to get to know each other better-among the leaders of various sects,—a typical cherry-viewing luncheon was served under cherry trees along the canal which runs through in front of Itto En. So fruitful was this project that it was unanimously agreed that such a meeting be held monthly at various places with wider representation of various sects and denominations in Kansai area.

### WITH RECENT FOREIGN VISITORS



Dr. and Mrs. Bray, Tenko San, Dr. and Mrs. Teele, Rev. Nagahisa. Front row : Rev. R. Etani, Miss Ayako Isayama, Mrs. Nagahisa, and Colbert N. Kurokawa.

Since our last issue of English Supplement, we have been enjoying the visit and correspondence with many foreign friends and their institutions, all offering their gesture of co-operation in

enhancing the ideal of world brotherhood and international peace.

Some of the outstanding foreign visitors includes :

DR. AND MRS. S. C. EASTVOLD, Pacific Lutheran College, Tacoma, Washington, who spent nearly half a day at Itto En, during their busy tour of Japan. Not only did this scholar made a thorough study of various angles of Itto En life, but gave us his valuable suggestion as to how we may more effectively co-operate with foreign agencies.

DR. KINSTON KEH, Kabul, Afghanistan. He was one of the first Chinese scholars to visit and study our pattern of life here. He is now a technical consultant in horticulture in the Government of Afghanistan as a representative of UNESCO of the United Nations. He spent entire afternoon and evening with us, including a discussion with our colleagues, comparing our way of life and that which was promoted by a reknown Chinese sage, Tsi Tien Sen. On his way back to his post at Kabul, he sent us several volumes of Chinese books on that sage. He contemplates to spend his retirement years, in near future, in Japan. "When that happens" he said, "The Itto En will be my spiritual home."

DR. AND MRS. OLAF HANSEN, a missionary in Saginomiya, Nakano-Ku, Tokyo, was another most interesting visitor. In studying the life here, we were impressed with his fluent Japanese, not only in speaking but also in his mastery of Japanese writing. His writing of his name and address in beautiful Japanese characters in our registry, remains as an interesting token of their visit.

REV. AND MRS. W. H. NORMAN, Kansai Gakuin, Nishinomiya, Hyogo, were another missionary couple to visit here. They have shown keen interest in our various projects. After their half a day visit, they promised to revisit for further study.

MR. E. POUCHPA DASS, Chief, Culture and Information Section, Embassy of India, Tokyo, came to Itto En, to participate in our Gandhiji Memorial Service. "I am proud to note" Mr. Dass said in his prepared address before hundreds

of his listeners, "that Mahatma Gandhiji is so highly thought of by our Japanese friends. I am even more impressed in that work and ideal of Itto En are so similar to those of Gandhi" he concluded.

MR. SANDIP TAGORE, a student at Kyoto Textile Art College, and a nephew of the well known Indian poet, Rabindranath Tagore with whom Tenko San met several times during the poet's visit to Japan several years ago.

REV. PROF. R. J. HAMMER, the Central Theological College, Tokyo, called at this compound and interviewed Tenko San on the latter's way of life. "What do you think of life-after death?" asked this theologian. "Difficulty with most of us is" Tenko San answered, "to think of life in terms of segments of time. Life goes on from eternity to eternity," he concluded. Rev. Hammer volunteered to assist us in our English publications. (Refer to our acknowledgement, elsewhere in this issue.)

MRS. LYNN JOHNSON, Nishinomiya, Hyogo, a grand daughter of Dr. S. C. Cowen, a pioneer Methodist missionary in Japan, and now an enthusiastic student of Japanese language. She declared that Itto En life is very much similar to the basic ideals of Christian living.

MRS. NORMA K. STWART, Hollywood, California, and ardent Quaker, interviewed Tenko San at his study. She was greatly surprised that we are actively co-operating with the Friends (Quakers) all over the world.

DR. W. D. BRAY, a professor of theology at Kansai Gakuin, Nishinomiya.

DR. ROY E. TEELE, a professor in English Literature, at the same university visited Itto En with his wife.

DR. AND MRS. MARCUS BACH, University of Iowa, spent nearly whole day at Itto En, studying various phases of this community living. (Refer to another article: "With Dr. Marcus Bach In Kansai" elsewhere in this issue.)

130 MISSIONARIES—The latest and largest group of foreign

friends to visit this compound recently were 130 Lutheran missionaries stationed in several countries of Asia, including Japan. (See separate article on their visit elsewhere in this issue.)

## WITH ONE HUNDRED THIRTY MISSIONARIES



Tenko San Greets Christian Missionaries

On April 8th, we had an unusual pleasure of receiving 130 Lutheran missionaries stationed in various Asian countries, including Japan to study and inspect various phases of Itto En life.

They came on two large buses to Shinomiya National Highway thence they walked up the hill to Itto En, making the profession a "spectacular sight" for villagers along the road. The visit was sponsored by the Christian Center For Study of Japanese Religions of which Rev. Harry Thomsen, a Danish Lutheran Pastor is the secretary. They arrived at the Kōsen Rin of Itto En at 9 in the morning, and remained in the compound until shortly before noon, during which they inspected several facilities and held an informal discussion meeting with Tenko Nishida in the

library hall.

Three special features of the visit were: (1) As the visiting party arrived at the main gate, they were met by 60 trainees of Itto En whose winding procession was just leaving the compound for their "Gyōgan" or Service With Prayer, to clean latrines of homes of outside community. The trainees represented 158th monthly training of Itto En life. They came from all over Japan,—comprising capitalists and laborers,—carrying buckets containing rags and brushes. The procession was seeing off by all the residents, headed by Tenko San himself, with their "Gass ho" or pressing their palms together in prayer.

"What an unusual sight!" remarked the visiting missionaries, as they snapped the picture of the long, orderly, and silent march of the "Gyogan".

(2) The second feature of the party's visit was when it was gathered at the Temple for Vimalokirti (Yuimado), many of the visitors noticed two bronze statues of Tenko San and Shogetsu San, and remarked "What strange statues. Who are they?" Replying to the inquiry, it was explained that: "These are statues of Tenko Nishida and his wife, representing 'the form of 'Roto' or homeless, roadside life like the wayfarers."

(3) Third feature of the visit was at the informal discussion meeting held at the library hall where missionaries asked of Tenko San several questions on the Itto En way of life. Among these questions and Tenko San's answers thereto were the following:

Q: What are some characteristics of Itto En?

A: It is a life of nothingness, homeless, and roadside life.

Q: Why 'Homeless'?

A: So that we may render our services for others.

Q: What kind of services does Itto En render?

A: Among other things, we go out to clean latrines?

Q: Why 'Latrines'?

A: Christ is great: He washed his disciples' feet.

Rev. Harry Thomsen acted as a moderator at the discussion.

Rev. Neil Neves, one of the missionaries, responded Tenko San's greeting in fluent Japanese, to the delight and surprise to nearly two hundred gathered at the meeting, which was concluded shortly before noon.

(Each visitor was presented with two recent English publications: "One Fact of Life" and "Economic Aspects of Life In Itto En.")

## TENKO SAN'S 88TH BIRTHDAY CELEBRATED



On May 5th over one thousand friends from all over the country gathered at the Kosen Rin Compound and celebrated the 88th birthday of Tenko Nishida. The affair was sponsored by "Koyu Kai" or Association of Friends of Light of which Mr. Kozo Niwa, Tokyo, is the national chairman.

While Tenko San's actual birthday falls on Feb. 10, these friends chose this date to celebrate the event. "The 88th Birthday" is more popularly known in Japan as "Beiju" and according to the custom here for the friends to fete the occasion.

The program of the day included the celebration service held

at the Main Worship Hall where messages of felicitation were expressed by the friends ; buffet style luncheon served at several food stands built specially for the day ; and Swa Raj Drama performance at the auditorium.

## RECENT ENGLISH PUBLICATIONS

The International Section of the Itto En takes pleasure to announce the following English publications and translation which are now available to English readers at nominal cost :

**THE ITTO EN PRAYER**—This may be said a Catechism of Itto En ; giving its religious attitude toward Light, the super-natural Reality in the Universe ; toward other religions ; and toward life in general.

**ITTO EN TODAY**—A Birds-Eye-View of Kosen Rin Compound of Itto En, and life in general of this community.

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